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Authro: BruceFetzer
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Tom Larry, by the way, we found out this week in the Trust meeting with Ron Numbers, who was there from the University of Wisconsin, I guess –

Larry Yes.

Tom - that it was possible that the Urantia book was written by a Kellogg. Now you've got Seventh Day Adventist roots to it.

Larry By whom? By John Harvey Kellogg?

Tom Probably not by him, but by a descendent, Bruce. Is that how it went?

Bruce A nephew, really.

Larry A nephew. Yes, he came from a big family, so it could be almost anybody.

Bruce I've got the notes of that. That's interesting.

Larry There were 11 or 12 siblings in his family, including W. K., but that is interesting.

Tom Then there's a question, with John reading it in the 70's, whether that's why John read it, but I don't think so.

Larry Everybody was reading it. I knew lots of people that were reading it in the 70's. Let me just add that this is July 24, 2012. This is Larry Massie talking to Bruce Fetzer, and Tom Beaver on the phone, concerning channelings and additional discussion of that.

Tom Okay. Shall we dive in?

Bruce Okay.

Tom The first one where we left off is November 2, 1984, 11/2/84.

Larry That's in Tucson.

Bruce Yes.

Tom Right. I believe the whole core group, as it was called at the time, was there. You, Bruce, Lloyd Swierenga and Carolyn Dailey. It looks like they were all there. There are several channelings from this session, at least like five of them or maybe six of them. Okay.

Bruce I don't recall.

Tom It looks like in this series of channelings, Bruce, you ask a question about the funding of the IIL which led to Inner Light Ministries. You're asking about Jim writing the book that John was hoping he'd write. This is where John indicates that he's going to give Jim the freedom to proceed, which may tie into the earlier channeling talking about the money situation. At least I took it that way, that John had decided to just keep moving ahead. It even talked about who will work for Jim for the IIL. Then John asks about Shambhala and about the founding fathers, and he doesn't seem to get much of an answer on that.

Larry Founding fathers of America?

Tom Yes. It seemed like John always had this notion of freedom of spirit, political freedom, spiritual freedom. I think John seemed to be always considering what he was doing as a next step, a next stage, going a stage higher than what the founding fathers did; he was tying himself back as Jefferson as the founding father. I've always thought he saw this as a higher phase of what the founding fathers did. It would come up in these channelings, and it does in this one, too. So Bruce, shall we go?

Bruce Sure.

Tom All right, page two, paragraph five.

Bruce Yes.

Tom Bruce Fetzer: "I have a question with regard to Jim's current responsibilities with Inner Light publications. Will Jim be given clear direction in order to finish the Egyptology book that he's currently working on?" Then on page three, the next page, paragraph three, it says, "Part of the answer is the major stress within him concerns the fact that, as he reads other materials and he looks at his own, he wonders if it is truly of a quality to be presented to a publisher."

Larry Is that coming from a channeling?

Bruce Yes.

- Tom Yes, this is the council of masters of inner light. This is the same higher group that Cato was a member of. Bruce, I wonder if you have a comment on that: Jim, and the book that John was hoping he'd write when he came back from his Egypt trip. It turned out Jim met J-R instead, and sort of veered in a different direction.
- Bruce Right. John believed that there would be three books that would be seminal books in the history of mankind's evolution, the Bible, A Course in Miracles, and then a book that Jim was to write; and those were all supposed to be on a par. A Course in Miracles was supposed to really take off at that point, and it has actually been distributed to over 3 million people in 22 languages.
But Jim never did write that book. What I was trying to do was help to facilitate and support that process, because that was really one of the roles that John had me on, to help make things happen. I was taking the opportunity in the channelings to get clarity about who was supposed to do what, just to clarify. So that's what the nature of that question was.
- Larry Could I ask a little background on that? How did it come to happen that Jim, who wasn't a writer, was instructed to write a book?
- Bruce Don't know the history on that. All I know is that John Fetzer told me that Jim would write a book that would be a seminal book. There obviously had to have been a private conversation between Jim and John, either that or another channeling that we don't have access to.
- Larry Okay.
- Tom Larry, I do know that on the March '83 trip to Egypt, when Jim went, also where Jim actually took a group to Egypt and Arthur Douet, the artist, went along, too. Arthur Douet is a fairly well-known New Age artist who did the angel painting of the Fetzer Center that has been referred to in these channelings.
- The idea was that Douet was going to do psychic paintings at each of the temples in Egypt, and then Jim would do the descriptions of his psychic experiences at each of the temples. I don't know if that was going to be the grand book that John foresaw, but that was a specific project that was funded by John. Douet did do the paintings, but Jim also never did any of the writing part of that either.
- Bruce They produced—
- Tom I don't know if those two projects intersect at all.
- Bruce One of the offshoots of this: There were a number of attempts at it, and you're right, one of them was a series of lithographs on a theme, Angels of the Nile.
- Tom Yes, which were done. Douet did those.

Bruce Those were done, and John paid something like \$40,000 to have thousands of copies of them made. Then Jim and Arthur went on a road show, and the copies didn't sell very well at all; they ended up, I think, throwing all those lithographs away.

Larry Really?

Bruce Uh-hmm.

Tom They're still sitting in storage in Dallas, Bruce.

Bruce Okay.

Tom ILM is paying rent on them. ILM carried those on the ILM books, on the balance sheet for years; finally we wrote them down to zero.

Bruce Okay, but it was something like \$40,000 or \$50,000. It was expensive.

Tom Exactly. Carried it on the books at \$50,000.

Bruce Yes, that makes sense to me. Then there was an attempt at some other writing, and I think a historian was involved (Ed. Note: this attempt was actually in 1991-92, after John died). This plays back to the prior channeling about asking for the ten percent. This channeling also refers to finding somebody in Austin to help. It turned out that the person that Jim hired was Steve Bratch, who was basically his boyfriend. Bratch went on the payroll, and really didn't do anything.

Larry He was supposed to help him write this?

Bruce I don't know, but he was brought in as a helper. Steve Bratch went on the payroll after Jim did.

Tom Yes.

Bruce I think it's important to be complete in the history, looking back on this. While I accepted everything as gospel just like John did, in the literal sense, I think that there's room to test the spirit, and call into question some of the motives here.

Larry You seem to have taken the responsibility to push Jim to write this book.

Bruce Correct.

Larry Did you feel disappointment at the time that nothing happened?

Bruce I was responsible; I felt a conflict between being responsible to make something happen, and not being able to get it done; that was the disconnect. I was and John

was hoping that the Institute would also be of service to Jim, and Jim would be of service to the Institute. He saw them melded right from the beginning; then when it finally was split off, that was driven mostly by Glenn Olds. But this certainly was a stressor, when Jim didn't produce.

Tom There's a little content about hiring somebody in Austin a little later here, so we'll readdress that at that time. I've got things that I could add, but I probably shouldn't. As a former employee of ILM, it's probably best for me to keep my counsel on some of the stuff, and we can just take your answers.

Bruce Okay, next question.

Tom If you go to page eight, and in my copy the first seven pages are numbered, and then page eight isn't numbered, but go to the eighth page.

Bruce Yes.

Tom It says JEF at the top.

Bruce Right.

Tom John Fetzer says, "We will give him the freedom to move ahead." Then he says, "What we are doing here is most significant, and most timely that it should happen during the process of this conclave that we are having." Then later it says, "With the coming of IIL, we must have some conception of how we will recruit adequate personnel to come to this; I feel that it would require considerable help from your side," meaning he's talking to Cato or the Council of Inner Light, "- and that those souls must be identified in the initial stages, and the development of IIL should be made known to us."

Then in the next paragraph the answer comes. "We are drawing around this body, at this time within the Austin area, a few people that could be dedicated to the service of IIL." Bruce, the key thing to me is John saying, "We will give him the freedom to move ahead." I'm interested in your comments there on that. It seems to me that while he may be talking specifically about trying to get a book done, it seems like he's also saying he's going to give Jim the freedom to move ahead, including funding him and the whole nine yards. I wonder, you having been there at the time: Was there a moment where John just said, Okay, we're going to keep going?

Bruce John's not talking about publication here. He's talking about Jim's spiritual development. It's almost scary how you remember all this. One of the themes that Jim was talking about is that he needed to continue moving upward himself, and he was feeling pressured by administrative tasks. As a result of that, whether you believe any of the channelings or not, is that the main part of this is John was responding to a call from spirit. He believed firmly in his conviction that a

spiritual, spirit-led initiative is more noble than a secular initiative. John was taking these channelings in a literal sense, because he felt the urgency to move ahead, and also personally the conviction. If John had been 20 years younger, he probably would've tested the spirits a little bit more, maybe even gotten confirmation and moved slower. But John moved fairly quickly on this one because he felt an urgency.

If you also look at the context of this, John had just sold the Tigers, in September of '83. This channeling is in November of '84. The Institute is now formally launched; and he's also in negotiation (secretly) to sell all the broadcast properties, which he didn't share. He has already made a decision to move ahead, so that's an important thing to put on the table here. John just wanted to make sure the proper infrastructure was around Jim, so that the spiritual focus was the main part of that effort. What John was saying is that we will support what's needed, so that we can ensure that spirit is the focus of ILM.

Larry He had decided to sell the Tigers in '83, right?

Bruce He sold them September of '83.

Larry Then I have one other question. "It would require considerable help from your side, in that those souls that must be identified." Are they talking about disembodied souls or are they talking about actual humans?

Bruce This is page eight, right?

Larry Yes.

Tom In paragraph two, Larry, it answers that.

Larry I wondered though if it doesn't mean both. I see that they are talking about recruiting actual people there. But it seems like a funny way of expressing it, doesn't it? "Those souls that must be identified in initial stages."

Tom I'm interested in Bruce's response, too, but I think John is just totally engrossed in this channeling; he's a hundred percent on board with the fact that he's talking to Cato, a high spiritual master with Jim as the go-between channeler; so I think he's trying to speak in grandiose spiritual terms.

Bruce Absolutely. I think that's the main part. I totally agree with Tom's assessment of this, that John, in his view, is directly communing with Cato and getting direction from a very high source. He feels like he's responding to that. I think that's the main part of this. It's really essentially part of the call of the founding vision, and this is important from a historical standpoint. Take Jim's role out of this. This is really from a historically important standpoint: How did John respond to his

impulse and his call? John was thinking in broad terms, in big terms, and also long term. He had already decided. Next question.

Tom Go to the next page, page nine, paragraph three. John Fetzer: “On another level, this as you well know, this sacred place where we are here,” he’s there on the Tucson ranch. Then a few words later, “You gave us an explanation while we were here the last time concerning ... its relationship to Shambhala.” In paragraph four there’s an answer: “The focus of Shambhala in the area does play something of a role, but not that major.”

I highlighted this to ask you about, Bruce, because part of this story that John was being told was that Shambhala, this mystical place that had been over Tibet according to the Western esoteric tradition, had now recently moved, according to Jim’s channelings, over the area between Phoenix and the Tucson ranch. Were you aware of that at the time?

Bruce John believed that. Jim had explained that to John, and John believed that the ranch was one of the anchor points for Shambhala. Then there’s another part to this story: When Jim wanted to move to Hawaii, John shared with me that Jim told him that part of the purpose was to move Shambhala from the Tucson ranch to Hawaii; that was their function in locating there. I bring that up as a point of conflict, but it’s related to the story.

Larry Was there ever a consideration to place the Institute in Tucson at the ranch?

Bruce John had several plans on what to do with the ranch, and those go way back. What happened was this: Jerry Luptak was also a developer, and he had drawn up plans for the use of 210 acres, if memory is correct. He had drawn up a subdivision called Tiger Terrace, which was subdivided into high-end lot homes. It was inconclusive, because he had a couple of different plans drawn up and then Luptak was out of the scene, I think, if my memory serves me correctly, by ’86 or ’87.

When John died, his revocable trust provided for a separate fund called the John E. Fetzer Ranch Fund, which was part of the Memorial Trust. The ranch never was disposed of until after John died. A few years after that, Lou and I interviewed different developers, solicited bids, and sold the ranch.

Larry I get the impression that, because Shambhala is now hovering over the ranch area, there’s a power associated with that; it would make sense to construct the Institute there. Am I wrong on that?

Bruce No, John never considered having the Institute located there.

Tom Larry, John did think that Inner Light Ministries might end up locating there.

Larry Oh, I see.

Bruce Right. There were some tugs and pulls along the way. When Glenn was president, Eva Olds actually visited John at the ranch. She claimed to be a channel herself, and she channeled the message that John was to give the ranch to her.

Tom It seems silly when other people are channeling.

Bruce I'm just saying that these are all conflicting stories that John had heard about the use of the ranch, and that one offended him. He told me about that after Glenn was terminated.

Larry If I'm reading this right, this is the channeling from Jim: "The focus of Shambhala in the area does play something of a role, but not that major." He's pooh-poohing the significance of Shambhala here, isn't he?

Tom Because he's soon to move to Hawaii, you see.

Larry That would be five years later, wouldn't it?

Tom Yes. Jim had no intention of moving there, and I believe he knew that John had a hope that ILM would go there, move to Tucson.

Bruce John was also at one time considering using the ranch for a library, and other nonprofit types of things. But it is interesting to note that his ranch had more saguaros on it per acre than the Saguaro National Forest.

Larry More what?

Bruce Saguaros.

Tom Saguaro cactus.

Bruce The big cactus with the arms.

Bruce Okay.

Bruce Next question.

Tom This might be a good place for me to add that there were several stories pertaining to Hawaii; and one is just as you said. Another story was that Hawaii was one of the chakras of the earth, one of the spiritual chakras of the earth. Tucson was another one, but the Hawaii chakra was about to open with a harmonic convergence that happened in '90 or '91; that Jim was supposed to be there at that time, and John was told that story.

Another story that John was told was that the dark forces were after Jim, and somehow he could hide out in Hawaii and be safe from the dark forces. By the time we were over there hearing these stories, my ex-wife Laura and I were kind of rolling our eyes at some of them. But John got told, you know, a mixture of several stories, about why he was to be there and why Jim was to be there at that time.

Bruce Yes, John was also told that it would be a great investment. By investing \$10 million he would make \$30 million in five years or ten years.

Larry In the Hawaii property?

Bruce Right. That was John Geiss (Ed. Note: a friend and follower of Jim's) that actually did that analysis.

Larry Tom, would this be a good place to talk about the fact that John was disappointed in his access to Jim in Hawaii? Or should we talk about that later?

Tom These channelings end in '86.

Larry Oh, okay.

Tom Yes, I know that one thing that John hoped was that he would get Jim all to himself over there, right next door, and that he would have intensive access to Jim. In fact, Jim didn't come over very much. Jim would say that was so John would focus on going inside in his own meditation, and stop being so focused on outside channeling. That would be Jim's reason. But yes, from John's point of view, he was hoping to get a lot of channelings every day, and that didn't happen whatsoever.

Larry Did you know about that, Bruce?

Bruce I know that John wanted to be very close to Jim, and that was the purpose in both of them.

Larry Did he ever express disappointment to you?

Bruce After the move, we didn't talk a lot.

Larry Because you weren't in favor of the move?

Bruce Let's just say there was a difference of opinion, and it was misinterpreted by John.

Tom Not yet, not about the move itself. Bruce wasn't opposed to the move itself. I can go on record as saying that. It just got complicated.

Bruce Yes, there was an error. There was an error made, and John felt very strongly. We didn't talk a lot from the time that he moved until he died. We talked a couple times.

Tom That was \$10 million of real estate that John bought over there, Larry, so that's a complex deal, and there are lots of complications to it.

Larry But it really doesn't have anything to do with his spiritual story, does it?

Bruce No, it doesn't. Here's the point: Anyone looking on the channelings, at least from my viewpoint, being there during all of those channelings and being a total true believer at that time, it's interesting how my perception has even changed over the course of these oral histories. I know Larry asked me in the very first one, Did I believe that they were all literally true? And I said yes. As we wind our way towards the end of it, and you see some of the conflicts come in, you have to at least put on the table the question.

What I would say is, that's not the story. The story is John's call and his pathway inside. Basically, every major religion in the world is similar to this process: you go inside and you connect to your highest self, your soul or to God, or however you name it in your faith. You use that to form the basis of your outer action. That is so distinctively important and powerful about this story, that John had the courage of conviction to do something that didn't make sense from a business standpoint.

It turned out that it didn't make sense in the final analysis, although we don't know the spiritual story. We don't know how it turned out spiritually, so I can't sit and judge anything on this. All I'm saying is, this is a powerful story that needs to be documented. And I'm also glad that I have the distance 30 years after the fact, to look back and say, A skeptic would raise some questions.

Larry I agree with you on that, but I think it's important to document how this happened. For example, let's take the Mormon church. The Mormon church was founded by a man who said that he dug into a hillside and found some golden tablets and some magic peep stones. People ridiculed that story. And yet the Mormon church is still very, very strong, and getting stronger. Despite the fact that that's an unbelievable sequence of events, it hasn't hurt that church. Maybe we're documenting something here that sounds a little bit odd, more than a little bit odd, but it's part of the story.

Bruce Right. Part of my tone is that, at the time, if you questioned Jim, you were out. That's the way it was.

Larry You were out as far as John was concerned?

Bruce That's just the way it was at that time. I didn't have any quarrel with what I thought was the accuracy of anything. In fact, I didn't find it to be terribly in conflict, until it led to some actions a few years down the road.

But the fact is that this also sets up later on the tension with the ILM and ILM Trust and so forth. From the very early days, John had me involved, and a few other people involved, in helping to ensure that ILM would be financially secure and strong and independent.

There was a fiduciary responsibility in the positions that I had, which got diluted over time. That led to my eventual resigning from ILM's board, and also the dissolution of the ILM Trust. This is all part and parcel of this. I can look back on just this episode to say, Some of the seeds were sown there. I just didn't see them. I would say, That's not really the point anyway, as is this is about spirit's call, and John was very in tune in with the call that he perceived.

Larry Well Bruce, it's easy to look at things in retrospect, and come to different realizations; but when you're there witnessing, it's a different story.

Bruce Exactly. So we're on to page nine.

Tom That was page ten. Let's move to page 11, paragraph two. John Fetzer: "So it would seem to indicate that the destiny of the nation, and the destiny that was started by our founding fathers, of which some of us had a part, is to clarify in the future a new beginning. It would seem through the Foundation, where we have the freedom of government and the freedom of man that was given in the initial stages of the founding fathers; so again, some of those have carried forward, are thinking now about all of these movements that we are now identified with as bringing about the freedom of the soul for the first time. There must be an alliteration between the two, in that our activities are actually paralleling, except in another field."

The answer in the next paragraph is, "Yes, it is just a progression of the energy and an upgrading of the energy to yet a higher expression." Bruce, I point those out because I'd like your comment there. It seems to me that John was always—obsessive isn't the right word - he always felt like this was a continuum from the founding fathers, political freedom to spiritual freedom, and that he, having been Thomas Jefferson, had a great responsibility. He wasn't seeing this as some silly vanity thing. He felt a great responsibility. I wonder what your comment is on that.

Bruce That's an important thing to focus on, because I don't recall where John wrote it. I'm sure it's written somewhere in a memo, but I know he told me many times that the first 200-year history of the country was about freedom of the physical, and that next 200 years was about freedom of spirit and at the spiritual level.

He felt very strongly in this noble experiment of America, and that it (the nation) would be a spiritual leader going forward, and that spiritual freedom and liberation was necessary to get to the next level. Absolutely. John believed absolutely that he was Thomas Jefferson and that he was the author, or one of the main authors of the Declaration of Independence, and that this was on a par with the significance of that.

Larry Two things. Tom, have we ever previously come across a reference where John is talking about his prior lives? Because this could be very important. If we're inferring that that's what he's talking about, that he was Thomas Jefferson, this could be like the first statement to that. Secondly, Thomas Jefferson was not a religious person in a normal sense.

Bruce Right.

Larry He did his own Bible. He excerpted only the important things that he thought of the Bible.

Tom Only the statements of Jesus. His Bible was only the statements of Jesus.

Larry Right. I wondered, Did he (John) ever talk about that?

Bruce No. But he referenced Monticello to the architects, and they brought accents of Monticello in the serpentine.

Larry When they were building this?

Bruce Yes, when they built it. It was specifically stated, in the statement to the architects from that very first meeting. When the architects asked him, As you drive in, what do you see? What do you feel? What's the experience of it? In that statement, and that's well documented, John talks about Monticello and Thomas Jefferson. That's where they got the serpentine wall, the circles, the squares, and then the gold leaf dome that was the hall of records.

Larry That would be a couple of years later?

Bruce Yes, that would've been in the spring of '85.

Larry Okay, not very long after that.

Bruce Right.

Tom The big circular window, the top half of which is John's office in the administration building.

Bruce Right, and we're sitting in the board room looking at the bottom half of it. Those channelings would have been proprietary information between Jim and John. I never saw those, and that was back when Jim was doing something called light readings.

Tom A lot of which was past life stuff.

Bruce Exactly, it was all past life stuff. John was intensely interested in making a difference. That's the other thing. If you look at this quote, you say, The guy was a quack. But John was not a quack at all. He felt the need for a significant change that was led by a spiritual impulse. That's the main thing out of this; he is drawing a parallel between the importance of the Institute's founding and the founding of this country. I think that is the one lesson that should be carried forward.

Tom If I can chime in, Bruce. We know already, from America's Agony, which he wrote around 1970, that he had this Masonic notion of the American nation being a light on a hill; the Great White Brotherhood was helping the founding fathers at the time. There are a couple of Masonic stories, most of them told by Manley Hall, of divine intervention, angels showing up amongst the founding fathers, and one of them is talked about in America's Agony. John already had this notion that the founding fathers had started something spiritual, a spiritual impulse. All of a sudden, the channelings are giving him the conviction that the foundation was going to be part of that.

Bruce Right, and that's exactly where John is coming from. You can take something that would be ordinary and small, but it could be very significant with spirit's help. That was the main point: It's the harnessing, not just the manipulation of spiritual energy, but the attunement to it, and to that impulse. We follow that impulse and serve a higher need that's beyond the physical impulse. That's the whole part of this, to say, It's going to be major, it's going to be spirit led, it's going to be significant to the development of the world, not dependent entirely on the Institute. John later talks about networking, that it would be just one of many that stand up and say yes. Okay, so next question.

Tom Let me add again, Bruce, that this is a very important channeling session, this particular one. It's of huge importance for shedding a light on what John's motivations are. This is a very important one.

Bruce Yes.

Larry Uh-hmm.

Tom I would say.

Bruce Right.

Tom As far as Thomas Jefferson, Larry, it also occurs to me that one of the busts in the hall of records is Thomas Jefferson.

Larry Right. That's the only one still up.

Tom That's the one that's sitting in the trust room, which means there's a general knowledge among the Memorial Trustees that John had thought he was Thomas Jefferson. That's common knowledge in the Memorial Trust.

Larry I interpret it a little differently, the fact that that's the only one that's still out.

Tom That's why it's still out, and still sitting in the trust room.

Larry Yes, as an important figure in our nation's history; but do you think that they want it known that John thought he was Thomas Jefferson?

Tom Not widely or commonly known, but known to us in the group.

Larry Okay.

Tom It almost serves as an icon in that room, wouldn't you say, Bruce?

Bruce Yes, just like Archangel Michael is in there as well.

Tom They are in there as icons.

Bruce There's a relief of Michael. So you got Michael and Jefferson in the trustee's room. All right, moving on.

Tom That's it for that one. Then the next one is the next day. This is a series of channelings in Tucson in November '84, and the core group there. The next channeling is the next day, November 3, 1984. Jim is channeling again the Council of Masters of Inner Light to John and the core group; it talks about the Foundation and the IIL, and talks about the logo of the IIL, which is still, by the way, the Inner Light Ministries logo. On page four of this channeling, paragraph three: "There will be major events taking place." You see that?

Bruce Yes.

Tom "There will be major events taking place in the earth, and much of the change will come through institutions such as the Foundation and the Institute we are forming today." Again, it's a very powerful statement that John took to heart.

Larry Well, do you think—

Tom Changes in the earth.

Larry Do you think they're talking—

Tom A New Age notion.

Larry Do you think they're talking about something like Armageddon?

Bruce No. I can tell you the conversations John and I had subsequent to this. They're talking about a potential global financial reform. They talked about one world currency, possibly a return to the gold standard. They talked about a book that John read, Treasures of El Morya.

Tom El Morya, one of the Great White Brotherhood.

Bruce Yes, and also Treasures of El Dorado. It was channeling of El Morya, and that was the name of the book. It talked about a different form of rapture, in which the progression of the earth is being held back by certain souls who are not progressing well enough. Those would be called away, and more enlightened ones would stay. But John was thinking along those lines, that there would be not a rapture where there would be a destruction of the earth.

Larry Judgment Day.

Bruce Yes, rapture, as I've been taught in the Christian fundamental sense, that the earth will be destroyed and then be remade.

Larry John might've had this Seventh Day Adventist sense of that.

Bruce He could have, yes.

Larry You know?

Bruce He could have, but we didn't have conversations about a rapture, in that sense where the earth would be destroyed, because that's a fierce version of it. What we talked about, as a positive version, is serving the transformation, to a spiritual awakening. This right here is talking about a spiritual transformation, and that there would be awakening happening. That's an important paragraph.

Tom I think if you tie this in with the previous channeling, these are notions that are still being voiced at the Institute today.

Bruce Absolutely.

Tom Definitely.

Bruce Our strategic intent is to reveal, serve and inspire the global awakening that turns the tide from fear and violence to love and forgiveness. That's a board-developed intent that came out of a collective wisdom process; it still serves us today, even though that was derived about five years ago or more. This global awakening is a cornerstone and it's inspired from this earlier work; it is an impulse that we all feel. It is a function of the Institute to serve an awakening. This channeling really supports that, but it's also consistent with the importance of the Institute that John felt.

Tom The notion of freedom of spirit is also still actively part of the language of the Institute as well.

Bruce Right.

Tom You could argue that people don't understand; it would be better if people understood the source of it, but that's a debate, I guess. Here's the source in these channelings, Larry. That's the point. These channelings are the source of philosophical notions that are not just floating around the Institute, but still strongly being held to at the Institute, in whatever the current understanding of them is.

Larry I agree with you on that, but my question would be, Had they already been formulated in John's mind? Or are they being formulated during these channelings?

Bruce I view the channelings as confirming John's intuition. That's the way I would characterize it, although John felt very much that he was receiving new information and getting direction. I can tell you the conversations that I had, when John said, Okay, we're going to do this. I enjoyed the channelings, mostly from the standpoint that we used to have hours and hours of conversation.

But until the channelings came along, nothing was put in writing that was concrete enough. I could easily see that John and Jim would have the same conversations that he was having with me, and that the channelings would in some respects dictate those conversations. The channelings, in my opinion, are very consistent with the conversations John was having. That's number one. Number two, it gave John confirmation. He was always searching for confirmation outside of himself, and that gave him the courage to proceed.

Larry I guess what I'm getting at is, the fact that the money is mentioned and the tithing that got adverse reaction from John initially.

Bruce Correct.

Larry But there doesn't seem to be anything in these channelings that is a "Eureka" for John. I'd never thought of that. Maybe we should do that. It's like what he had already come to believe over his spiritual growth.

Bruce Absolutely. This is totally consistent. There's no question about it. The only thing that's new to John is that he now has the "top dudes" behind the effort. That's the thing, that in order to make a difference, he felt he needed special help. Any great leader is more than just charismatic. There's something magnetic about it. I think that he wanted the Institute to make a difference by being in tune with the highest spiritual qualities, serving a transformational process that wouldn't make incremental change, but would make dramatic change. You see?

Larry Uh-hmm.

Bruce That's what's different, I think. To answer your question, this paragraph on the bottom of page four is the difference between a secular and a spiritual organization. That's the role of spirit in your action: you align with the spirit and you proceed from that base.

Larry So, correct me if I'm wrong, these channelings corroborated what John had already come to believe?

Bruce I think they were very consistent, except for the tithing to ILM which he, you know, reacted negatively to.

Tom So to me, Larry, the point is, it's not a negative what you're raising.

Larry No, I don't mean it to be.

Tom Yes, it's a positive. If you go again back to America's Agony, there's a reason why the Trust has reprinted America's Agony; to me it's because it showed that going back to the late 60's, the mid- to-late 60's, John had these notions. He had these strong notions. He had them, in my view, based largely on his Masonic affiliation at the time, and he was reading Theosophy. As Bruce says, you get the Great White Brotherhood coming through *directly* to him in his mind and confirming these things to him. It probably was a "Eureka" moment. Every moment of every channeling was a "Eureka" experience.

Bruce Go to the top of page five, because I want to zero in on Larry's question. This is really, really important, again from a historical standpoint. The difference between a secular and a spiritual organization is explained in this paragraph. **"So when you become complexed in the mind and in the emotions, realize that you're focused on the wrong light. Realize that you need to move back into the center of the heart, into the focus of light that is God, and enter once again that simplicity; and let the complexities melt away, in that light that is the divine expression within. If you can do this, the Foundation and**

Institute, you personally will be successful in your endeavor to express God's love and enter into His conscious state of love and light. Whatever happens in the realms outside of God's light and love will only affect you in small ways, but you'll still be focused in His light and love and in that, success shall come. Know that and trust that."

That's the point. This is really quite a significant channeling here. It's the cornerstone of the founding, and was uniquely part of the founding purpose. These concepts are still used today; and that's the good thing. But at least there it is in writing, where all this came from; and John firmly embraced that.

Larry Let me put my skeptic's hat on, okay?

Bruce Sure.

Larry Tom, I agree with you that much of this can be traced back to John's writings back in the 1970's, and his genealogies. Is there any reason to believe that Jim did not have access to those books?

Tom That's the next shoe. That's what I was going to say next. You asked the question that I was going to chime in on next. Jim Gordon is dyslexic, he's not a reader; would Jim have read America's Agony? I would bet a dollar that Jim has never read those genealogies, or America's Agony, because Jim doesn't read. I can't say for sure, but to me Jim is a talented psychic and does have the ability to channel, similar to Ellen G. White or similar to Helen Schuckman, if not more. I would highly doubt whether he was familiar, or clever and conniving enough to have said this to John, because he had read it in America's Agony. That's just a guess on my part. That's speculation but, he never gave me any indication, in my 25 years of working with him, that anything like that ever went on.

Larry Okay, I think it's important to at least discuss it.

Tom Yes, me too, so I'm giving a strong response. Jim and I lived next door for the first five years after John died, and then I was his number one guy for over ten years. I hung out with Jim on a daily basis, and never saw any indication of him having done these in any kind of conniving way. I've seen Jim do enough channelings that I know he can do them. He can do them as well as anybody else can; and Bruce has seen it, too.

Bruce Yes. It's quite special. What I will say is that Lloyd Swieringa was also there, and he and I had conversations outside of these sessions. Lloyd had trouble with all of it. I didn't have trouble with any of it. What I would say is that at least this page four and five is completely consistent with everything that John said. To this point the only thing that really conflicted with John's view was the tithing to ILM, but he eventually did that again anyway.

Larry But don't you see where I'm coming from as a skeptic? These channelings are telling John precisely what he already believed.

Bruce To me that's irrelevant, because it's a written document of what John believed. That's the point: If you're trying to document the 300 to 500-year vision, what source do you go to? You go to the sources that John believed. John studied these. He believed them. And even though he disagreed initially, he eventually complied with them. All you have to do is look at his actions to see that he followed through on everything to the best of his ability that was written here. Even looking at the early funding of the Institute (Foundation), we funded a lot of blue sky research that was actually a lot of money wasted. But it was, in his opinion, something transformational. If you do something that's so off base, at least in this world, you need to have the best of both worlds, the mainstream and the alternative. When we did only alternative stuff, it made no impact. That is, to me, probably the strongest criticism of all his work, that it was so counter—

Larry Establishment.

Bruce Establishment, that anyone would say, This is just some kind of New Age one-off that took advantage of a rich guy.

Larry A rich guy with altruistic motives.

Bruce Right. That story would play well in the Enquirer, you see that all the time. But you also see altruistic people taken advantage of, too.

Larry Yes. The only thing is that Jim Gordon did succeed in getting money for himself.

Bruce Correct.

Larry That's kind of like the elephant in the room, isn't it?

Bruce Right, it is. It is, but I view that as, that's between Jim and God, what he did with what he was given. "To whom much is given, much is expected."

Larry It doesn't impugn John in any way.

Bruce I could do something wrong, as president of the Trust, and commit a criminal act, and that wouldn't speak badly of John.

Larry Right.

Bruce I'm not inferring that Jim conducted criminal acts. I just want to clarify that.

—

Tom Part of the point, to me is, Larry, we're not trying to either validate or invalidate whether this material is coming from the Great White Brotherhood, because we have no ability to do that. We're not trying to validate or invalidate whether this is coming from Cato or from the Council of Inner Light masters. We have no ability to validate that or invalidate that. Aside from the fact that, yes, we saw how Jim asked for money, and he ended up getting it, the story, as Bruce has been saying, is that these are the source of great motivation for John to sell his businesses and to set up the Foundation.

Larry Right. But Tom, I think it's important to record not where these things came from, but that John believed where they were coming from.

Tom Yes, absolutely. That's the point.

Larry That's the important thing.

Tom That's the important thing. That's where we agree, wouldn't you say, Bruce?

Bruce Yes, absolutely. It would've had to be big for John to feel compelled to do it.— That's also part of the story, that the Institute has always, and the Trust has always, been motivated to do bold things. That's also part of the founding purpose: not to play it safe; that's also an important part of this.

Tom I worked for ILM and was fired by ILM. Bruce had spent years, he and Lou, trying to help ILM with its financial investments, and in the end didn't all go that well. Jim didn't want that. Neither Bruce nor I are neutral parties out in view towards Jim Gordon at this point; that should be put on the record, too. It's not like we're completely neutral coming in. I'm very willing to see, here's where Jim asked for ten percent and for the first time John gave it to him. We can make a point of that and highlight that. I'm just not speaking as a neutral party either.

Bruce Okay.

Tom It was John's decision to make at the time. He was asked for it. He stewed with it, because as he very thrifty, and he decided to move ahead with it. It wasn't like he gave Jim any significant portion of his vast wealth at all; he gave him a lot of money, but it was a drop in the bucket compared to what he had.

Bruce Okay, what's the next question?

Tom All right. Page 11.

Bruce All right.

Tom Paragraph one. Bruce Fetzer: "The first question deals with the logo of IIL as has been given to Jim in the past. Does this symbol represent the desired trademark of

IIL, the symbol of the intertwining heart?” In paragraph two, the answer is, “This is a symbol that would be very beneficial in the presentation of that which the Institute would represent,” meaning the IIL, not the Fetzer Institute; there was no Fetzer Institute at that time. “For here you have the interlocking hearts,” and then it goes on to talk about the symbol of ILM.

Bruce Okay, so what’s the question?

Tom The question pertains to something that’s coming up next, because these channelings at some point talk about the Fetzer logo as well. The main point here is that these symbols are being dictated. They’re not something that people sat down and figured out. They’re being dictated through the channelings from the other side.

Bruce This is important. I think this is a very important passage to show that John and I were looking for a literal direction from spirit, because you see how detailed a question that was?

Tom Right.

Bruce That’s something that ordinarily a committee would sit down, meditate on, and work with concepts, and then test it in the public. Typically you’d go through a marketing firm that specializes in that work. We’re looking for direction, literally, from spirit. I think that John certainly was very patient with this process, too.

There are probably questions in other parts in the channelings where he was asking for specificity. But then he was also a broad enough thinker to step back and just be in the energy of it, too.

Larry From what you know about John’s dealings before this, with his business dealings, would John have been apt to go that route? To hire a public relations firm to develop a logo?

Bruce No, I can tell you for a fact how he developed ProAm Sports. PASS was something that John constructed himself. He meditated on it, he came up with the name of the organization, and also the slogan. He did not hire a marketing firm in ProAm Sports; I was the treasurer of that, and I know that first hand because he set that up when he was selling the Tigers. He came up with the acronym, ProAm Sports System, your free pass to front row seats.

Larry So this is consistent with what he would have been doing.

Bruce Absolutely. The identity of an organization is really part of the board’s responsibility anyway. John was acting as kind of the father of the organization in birthing this process.

Larry Okay.

Bruce The other part of this, and this is why it's important to highlight this: John felt that symbols were very powerful; that also needs to be brought out, that the Archangel Michael symbol was adapted literally as the first logo of the Institute, unaltered; the intertwining heart John felt was a precipitation of spirit's direction for IIL. John wanted the founding of both organizations to be directed by spirit. Said another way, he wanted it to be totally connected from the beginning and throughout to the spirit's guidance.

Tom This happens to be a current issue right now at the Institute, but I made these notes up months and months and months ago.

Bruce Well, this happens.

Tom It was just significant to me when I saw it at the time

Bruce Every single time the Institute has hired a new president, we've gone through this whole challenge about branding and letting go entirely, without knowing the roots and the sacred importance of spiritual symbols. The challenge, particularly in the Institute, is its role to bridge to the mainstream. When you bridge to the mainstream, you have to be sensitive to the public perception. It's got to speak emotionally to the public, which means that you're potentially subject to mission drift, because public interests wax and wane. That's always the tension: When you look at 300 to 500 years, would John ever change the logo? Yes, I think he would; but how would he change the logo? If John were around today, he would probably still want to be working with Jim.

Larry There is a commonality about a lot of these logos. Tom, you remember the letterhead we saw from that Canadian psychic back in the 70's?

Bruce Ken Killick?

Larry Yes. It's very similar to all of these.

Bruce Les Initiates?

Larry Yes.

Tom Then it depends on how you interpret that. My interpretation, Larry, because I'm still a true believer—

Larry Right

Tom —is that there *is* a Great White Brotherhood. When they come forward to psychics on the inside, the symbol comes forward, that's how the psychic

perceives it, as the symbol which has the power; so it's a true spiritual icon. If the symbols weren't similar, then I would say, One of these two guys is a phony. The symbols should be similar.

Bruce You know, one of the—

Tom How that person is going to sit down and sketch it out as an artist, that's going to change slightly from guy to guy, but the perception they have should be of this spiritual symbolic energy from the astral plane that's coming through. It'd better look pretty darn similar to each of them. If it's going to be the same, like Archangel Michael coming forward, it'd better look similar to all of them.

Bruce In some mystical faiths, the test of whether a spirit is authentic or not is to, in your mind, hold the sacred symbol up to them; if they turn away from it, then they're not real. It's like the cross and the vampire in the Hollywood version. That was in one of the channelings, as I recall: The way that Jim can tell whether it was Archangel Michael is to present the symbol or to recognize the symbol, so it's also a test in alignment. Actually, in the early Christian church, the fish was a symbol of recognizing community, and that's where that came from.

Larry People put it on their bumpers now.

Bruce Yes, absolutely, so this is very consistent with mystical faith systems.

Larry The Fetzer logo.

Bruce Right. Very consistent with mystical faith systems. This is not just a one-off where Jim made something up.

Tom Right. What was artistic about it was that he incorporated a J and an F in there; but the triangle and that ying-yang symbol in the middle of it, that's very universal, of energy coming in from on high and going down to the physical plane, and then the person's prayers, or whatever his connection is, going back up again. That's a very universal symbol.

Bruce Right. And the J and the F are very important as part of that symbol, because even in the atrium, the architects designed the atrium in the Institute to have a J and an F in it.

Tom Right.

Bruce If you look at the ceiling, it was specifically designed with a J and an F. That's why it's not a square or rectangle. The atrium was to bring light into the center, and it had J and F on the perimeter, on the edge. Anyway, next question.

Tom I'm glad we're going slowly through these, Bruce, because these really are hitting at the heart of certain things. Okay, that's all I have on this channeling. The next one is the next day, or in two days. It's the 5th of October. It's still the same session, same time, when the core group is down in Tucson, and John has gone down there. He's down there recovering from his heart attack probably, Bruce, isn't he? Isn't that the reason he's there?

Bruce He probably would've had a heart then. He had the shingles in April of '84. Opening day he couldn't go.

Tom He goes down there in the winter anyway, but he's probably there a little early.

Bruce 11/5, the Tigers have won the pennant already.

Tom Yes, so he headed to Tucson.

Bruce Right. He would've had a heart attack that summer, I believe, summer of '84.

Tom Yes. He's probably getting treatments from the ARE Clinic at the time, so he's just immersed.

Bruce No, treatments in ARE Clinic was in the fall of '85.

Tom Okay, the next year.

Bruce Right.

Tom Okay. This next one, I just have a couple short ones here. This is November 5, '84, page three. Okay, page three, paragraph two: "This is why, John, you are here today, for you are the parent who will take the hands of the Foundation and the Institute," meaning the IIL, "this brother and sister, these children of yours." The channeling is again the Council of the Masters of Inner Light, presenting to John and the core group this notion that John is a parent who will take in his hands the Foundation and the Institute of Inner Light as children. John doesn't have any children, so this is presenting a very powerful emotional scenario to him, that these are his children, the Foundation and Inner Light Ministries. What do you think, Bruce?

Bruce Absolutely. John he didn't have any kids, but he was giving birth to something.

Larry Do you think that he was thinking of you as more like a son than a nephew?

Bruce Yes. This is the uncorroborated part of it, but when I came up in 1981, his plan was always to sell the Tigers and keep the broadcasting. The reason why he had me on a rotating internship through the broadcast stations for the entire first year was that eventually the Foundation would own all that property, and it would be

the responsibility of the Foundation to actually operate those. Part of what it would do is broadcast the message of the Institute through its media.

Larry Like the way the station in Berien Springs started.

Bruce Exactly. When we sold the cable companies off, he actually asked me directly, Should we reserve two or three channels in the cable network for the Institute? I said, No, because it would be so expensive to originate that much content, and we don't have a national audience. We only have a local audience, and so it would have limited impact. So he sold the cable company without reserving the channels.

But one event led to another. There was Carl Lee, the general manager of Fetzer Broadcasting, who did not want me there, and made it clear through the way that I was treated indirectly. I ended up resigning from the broadcast properties. I graduated in December of '82, worked at the broadcast house until December of '83, which is when I departed, and then started at the Institute on January of '84. At that in time, I told him along the way stuff that was going on in the broadcast house that frankly he was in the dark about before. John decided he needed to move on and sell everything. It was actually in this session where he told me that he expected me to be the president of the Institute, of the Foundation. Lloyd came the first day or two but didn't stay the entire time, so Lloyd wasn't here towards the end of this.

Larry John told you that.

Bruce Yes, John told me that with Jim there; I remember it was in the living room where he actually made that statement. But the fact is, Janis Claflin would say the same thing; a number of people would say the same thing. Rob would say that he was the heir apparent and all that stuff. It's a politically risky statement to put on tape, but I will say that John had expectations of me being in leadership position, and the evidence bears it out. He named me as personal representative of his estate. So, even though there was some disagreement in the last couple of months of his life, he still believed in me.

Tom I can't dispute that. I can only validate that. On John's death bed, as he was hours from dying the last time we all visited him, he and Bruce and I and my ex-wife Laura and Jim Gordon were all in the room. He had Bruce and I come to the bed and over John - Bruce was on one side, I was on the other - he had us clasp our hands, Bruce and I, and then he put his hands on ours and he made a point of wanting Bruce and I to be friends or colleagues. Bruce and I didn't know each other all that well at the time. We had never been together much. Our roles were quite different. To me that was a message that, even though John had been mad at Bruce, as Bruce said, the last couple of months, he was signaling to me that Bruce was his guy. That's how I took it.

Bruce I'd never made that statement on tape before, because it always has political consequences around here. That's just part of the karma of operating in the physical, is what I would say. How did we get on this topic?

Larry I asked you if he thought of you as his son.

Tom Yeah, that's how.

Bruce We were extremely close. John loved me, I loved him very dearly. He called me his protégé. He was my mentor, and he told me directly, he said, When you tell people who you are, just say you're my nephew, not my great-nephew. But I've always used great-nephew to keep it accurate. He felt blood is thicker than water. He definitely had family ties. He loaned my parents the money to buy the marina in North Carolina, to help them get started in business.

Larry He spent all that time on his genealogy, so family was very important to him.

Bruce Absolutely, so he didn't discount family. He tried very much to integrate John, my oldest brother, in. He invited Brian, one of my other brothers.

Tom Bruce's father, too.

Bruce Yes, my father was invited, and that obviously didn't work out. Again, the Carl Lee connection there. It was basically like any politics, in any organization. You get high enough up, it's fairly political. Mid-level is based on performance, but the top level's mostly based on politics.

Larry Yes, unfortunately.

Bruce That's just the way it is.

Tom Bruce's misfortune, if you ask me, is that at the time he was only in his mid 20's.

Bruce Right.

Tom So you were at a distinct disadvantage at that time; some people are still dismissive of you, as if you're in your mid 20's, because that's still how they see you. People get stuck in their perception.

Bruce Right.

Tom He's still considered young and wet behind the ears by certain ones. I can see it when they talk to me about you, that's the tone they use. So, things could change when some of those older folks move on

Bruce Right, it's a way of positioning. That's how it's used.

Tom Okay, we can move on.

Bruce You didn't ask the question about that channeling.

Tom I've got one more page.

Bruce Yes, page five.

Tom Yes, we'll address it. On page five, paragraph one, this is another one of those paragraphs that's a very powerful paragraph to me. What I highlighted in my text, in my notes, was a few sentences, when John says, "It is my hope and my prayer that I will be here for a sufficient time to clarify all the fundamentals necessary to develop these organizations." But the whole paragraph is John speaking. It's very powerful, and maybe it's worth reading into the record, Bruce, if you care to.

Bruce Sure.

Tom At least the first half of it.

Bruce Sure, I'll do that. This is John Fetzer speaking on November 5, 1984: "You have given us so much, that I know that the answers to most of things that we could even imagine or think about have already been given."

Tom That's powerful in itself.

Bruce That sentence right there affirms that John believes that he's given new information, okay? Secondly, he believes that he's been given clear direction. Those are two important things, and he wants to fully assimilate this. "Your anticipations, your genius, your love, and your planning has been so self-evident, that we never cease to wonder at the magnitude of the planning that has gone into this endeavor. We're glad to be part of it. We're glad that we are here in the initial stages, where we can get things going and do the planning and see things begin to happen. It is my hope and prayer that I will be here for sufficient time to clarify all the fundamentals necessary to develop these organizations, so that they can go on and do the work, and render the service that you have envisioned. I pray for strength, for energy, and for courage. I pray for wisdom and understanding. I think it's probably important that I enunciate these things verbally, not so much as a question, but as an affirmation towards the will that is ours to affirm. I thank you, dear ones, for raising up Jim and Bruce and Lynn and Lloyd and Chuck and all the others that are to come. I know that there are many more that will be prepared and will be ready when the need is here. I know you'll carry us forward, and I know that there will be no vacuums along the way, for your love has been expressed and has been accepted. I only ask that I be true to the purpose that I

kept intact, and that I send my love and my energy to my dear Rhea and all the others.”

Tom That’s a very powerful affirmation and confirmation of John’s motivations, his sense of connection, his sense of submission to what he is considering coming from spirit; very powerful statement of affirmation, if you ask me.

Larry I think it’s important to note that, like Judy Skutch and others have told us, John had a tendency to doubt some of this inner wisdom; what Jim was telling him validated what he was thinking and helped him along.

Bruce Even a couple of months ago, I had a private meeting with Jim, and asked his afterthoughts about the channelings. He said, “Well, it gave John the conviction to move forward.” I think that’s a good summary here, that it documented some of the foundations of the founding premise; but it also gave him the confidence to move forward. Then I asked Jim Gordon, Do you think that the channelings are instructive for use today? He said no, those channelings were meant for John.

But I do think this is that (instruction), if you want to go back and see, What was the donor intent? What’s the founding purpose? You can go, look and see what he read, what he talked about, what he wrote This is consistent with all that, so it’s an important historical document to point in the direction of the founding purpose. It can be made contemporary, too. It can be brought forward 50 years from now, 100 years from now, because spiritual values are timeless. Putting the specifics aside which will not be relevant, some of which are not relevant even today, in 50 years certainly the founding purpose or the essence of it will be.

Larry Well said.

Tom I would also add that one of the things that allows people to feel like they can move in different directions is that John didn’t put a lot of this into writing. He didn’t issue memos that were clear and specific about what he wanted, generally. There were some memos at the end. But there’s a lack of specificity. People feel like they can sometimes put square pegs into round holes and that it’s okay, because John didn’t say anything about it specifically. What I’m getting at, Larry, is that this type of paragraph to me is an indication that John didn’t think he had to articulate things in writing This is an acknowledgement that spirit’s leading the show, and that spirit was going to carry this forward. John just had to say yes and play his role. I think this goes way beyond vanity, way beyond the notion that he was being misled by somebody who was playing to his vanity. This is a real spiritual submission by John, submitting to spirit in a very profound way.

Larry True, but as he says, he also wants to be there to kind of ramrod it through. Isn’t that how you interpret that? “I’m hoping my prayers—“

Bruce Give it structure, not ramrod it.

Larry Lead it , don't you think? "It is my hope and my prayer that I will be here for sufficient time to clarify all the fundamentals necessary to develop these organizations." That tells me he wanted to kind of be in charge.

Bruce He *was* in charge. There's no question about it.

Tom As the person who was with him every day, I would say that's what was his agony. His agony was, he could see his physical body wearing out quickly, and yet he wanted to get this thing going in a certain direction with a certain impulse. He saw his physical energy and his physical body wasting away. That was an agony for him, no question about it. If you ask me, he's kind of begging for some more time here, and he did get six more years, which is pretty darn good for a guy who is coming out of shingles.

Larry Heart attack.

Bruce Okay, we actually have to vacate the room in 15 minutes. I wonder if we should stop here.

Tom This is a great time to break. The next one is a long session of six channelings and we only need one more session, Bruce. Then we'll be done.

Bruce Okay. Maybe we should turn the tape off and then handle the dates.